To the most Reverend Father in God, William *Lord Archbishop of* Canterbury.

Charles R.

MOst Reverend Father in God, We greet you well. Whereas the bold abuses, and extravagancies of Preachers in the Pulpit, have not only by the experience of former Ages been found to tend to the dishonour of God, the scandal of Religion, and disturbance of the Peace both of Church and State, but have also (through the licentiousness of the late times) much increased, to the inflaming, fomenting, and heightning of the sad distem-

pers and confusions that were among us. And whereas even at this present (notwithstanding the merciful Providence of God, so signally manifested in restoring Us to Our Crown, and Our pious care and endeavours to Govern Our Realms in Peace and Tranquillity) the said abuses do yet continue in a very high measure in sundry parts of this Realm, through the busie diligence of some unquiet and factious spirits, who in stead of Preaching the pure Word of God, and building up the people in Faith and Holiness, have made it a great part of their business to beget in the minds of their hearers, an evil opinion of their Governours, by insinuating fears and jealousies, to dispose them to discontent, and to season them with such unsound and dangerous principles as may lead them into Disobedience, Schism, and Rebellion. And whereas also sundry young Divines, and Ministers, either out of a spirit of contention and contradiction, or in a vain ostentation of their Learning, take upon them in their popular Sermons to handle the deep Points of Gods Eternal Councels and Decrees, or to meddle with the Affairs of State and Government, or to wrangle about Forms and Gestures, and other fruitless disputes and controversies, serving rather to amuse then profit the hearers; which is done for the most part, and with the greatest confidence, by such persons as least understand them: We out of Our Princely Care and Zeal for the honour of God, the advancement of Piety, Peace, and true Religion, and for the preventing for the future, as much as lieth in Us,

the

the many and great inconveniencies and mischiefs that will unavoidably ensue, if a timely stop be not given to these and the like growing abuses, Do, according to the example of several of Our Predecessors of blessed memory, by these Our special Letters strictly Charge and Command you, to use your utmost care and diligence, that these Directions, which upon long and serious consideration We have thought good to give concerning Preachers, and which We have caused to be Printed herewith sent unto you, be from henceforth duly and strictly observed by all the Bishops within your Province. And to this end, Our Will and Pleasure is, That you forthwith send them Copies of these Our Directions, to be by them speedily communicated to every Parson, Vicar, Curate, Lecturer, and Minister in every Cathedral, Collegiate, and Parish-Church within their several Dioceses: And that you earnestly require them to imploy their utmost endeavour for the due observation of the same, whereof We shall expect a strict accompt, both of you, and every one of them: And these Our Letters shall be your sufficient Warrant and Discharge in that behalf.

Given at Our Court at *Whitehall* the 14th day of *October*, in the 14th year of Our Reign, 1662.

By His Majesties Command.

ED. NICHOLAS.

Directions concerning Preachers.

1. That no Preachers in their Sermons presume to meddle with matters of State, to model new Governments, or take upon them to declare, limit, or bound out the Power and Authority of Sovereign Princes, or to state and determine the differences between Princes and the people; But that upon all good occasions they faithfully instruct the people in their bounden Duty of Subjection and Obedience to their Governours, Superior and Subordinate of all sorts, and to the Established Laws according to the Word of God, and the Doctrine of the Church of England, as it is contained in the Homilies of Obedience, and the Articles of Religion set forth by Publick Authority.

2. That they be admonished not to spend their time and study in the search of abstruse and speculative Notions, especially in and about the deep Points of Election and Reprobation, together with the incomprehensible manner of the concurrence of Gods Free Grace, and mans Free Will, and such other controversies as depend thereupon: But howsoever, that they presume not positively and doctrinally to determine any thing concerning the same.

3. That they forbear in their Sermons ordinarily and causelesly to enter upon the handling of any other controversies of less moment

and

and difficulty: But whensoever they are occasioned by invitation from the Text they Preach upon, or that in regard of the Auditory they Preach unto, it may seem requisite or expedient so to do; That in such cases they do it with all modesty, gravity and candor, asserting the Doctrine and Discipline of the Church of England, from the cavils and objections of such as are Adversaries to either, without bitterness, railing, jeering, or other unnecessary or unseemly provocation.

4. That for the more edifying of the people in faith and godliness (the aforesaid abuses laid aside) all Ministers and Preachers in their several respective Cures, shall not only diligently apply themselves to Catechize the younger sort, according as in the Book of Common-Prayer is appointed; But also shall in their ordinary Sermons insist chiefly upon Catechetical Doctrines (wherein are contained all the necessary and undoubted Verities of Christian Religion) declaring withall unto their Congregations what influences such Doctrines ought to have into their lives and conversations, and stirring them up effectually, as well by their Examples as their Doctrines, to the practice of such Religious and Moral Duties as are the proper results of the said Doctrines, as Self-denial, Contempt of the world, Humility, Patience, Meekness, Temperance, Justice, Mercy, Obedience, and the like; and to a detestation and shunning of sin, especially such sins as are so rife among us, and common to the Age we live in; such are those usually stiled the Seven deadly ones; in short, all kind of Debauchery, Sensuality, Rebelli-

on, Prophaneneſs, Atheiſm, and the like. And becauſe theſe licentious times have corrupted Religion even in the very roots and foundations, That where there is an afternoons exerciſe, it be eſperially ſpent either in explaining ſome part of the Church-Catechiſm, or in Preaching upon ſome ſuch Text of Scripture as will properly and naturally lead to the handling of ſomething contained in it, or may conduce to the Expoſition of the Liturgy, and Prayers of the Church (as occaſion ſhall be offered) the only cauſe they grew into contempt amongſt the people being this, that they were not underſtood. That alſo the Miniſter, as often as conveniently he can, read the Prayers himſelf; and when he cannot ſo do, he procure or provide ſome fit perſon in Holy Orders, who may do it with that gravity, diſtinctneſs, devotion, and reverence, as becomes ſo holy an action: And whenſoever by reaſon of his infirmity, or the concurrence of other Offices, the time may ſeem too ſhort, or he unable to perform the Office of both Prayers and Sermon at length, he rather ſhorten his Diſcourſe or Sermon, then omit any thing of the Prayers, leſt he incur the Penaltie of the Act for Uniformity, requiring them to be read according as the Book directs.

5. And further Our Will and Pleaſure is, That all Miniſters within their ſeveral Cures, be enjoyned publickly to read over unto the people, ſuch Canons as are or ſhall be in force, at leaſt once, and the Thirty nine Articles twice every year, to the end they may the better underſtand, and be more throughly acquainted with the Doctrine and Diſcipline

of

of the Church of England, and not so easily drawn away from it as formerly they have been.

6. Since Preaching was not anciently the work of every Priest, but was restrained to the choicest persons for gravity, prudence and learning; the Archbishops and Bishops of this Kingdom are to take great care whom they License to Preach, and that all Grants and Licences of this kind heretofore made by any Chancellour, Official, Commissary, or other Secular person (who are presumed not to be so competent Judges in matters of this nature) be accounted void and null, unless the same shall likewise be allowed by the Archbishop, or the Bishop of the Diocess, and that all Licences of Preachers hereafter to be made or granted by any Archbishop or Bishop, shall be only during pleasure, otherwise to be void to all intents and purposes, as if the same had never been made nor granted.

7. Lastly, That for the better observing of the Lords-day, too much neglected of late, they shall, as by often and serious admonitions, and sharp reproofs, endeavour to draw off people from such idle, debauched, and profane courses as dishonour God, bring a scandal on Religion, and contempt on the Laws and Authority Ecclesiastical and Civil, so shall they very earnestly perswade them to frequent Divine Service on the Lords-day, and other Festivals appointed by the Church to be kept solemn; And in case any person shall resort unto any Tavern, Ale-houses, or use any unlawful sports and exercises on such days, the Minister shall exhort those which are in Authority in their several Parishes

Parishes and Congregations, carefully to look after all such offenders in any kind whatsoever, together with all those that abet, receive or entertain them, that they may be proceeded against according to the Laws, and quality of their offences, that all such disorders may for the time to come be prevented.

Given at Our Court at *Whitehall*, *October* the 14th in the 14th year of Our Reign, 1662.

By His Majesties Command.

ED. NICHOLAS.

LONDON,
Printed by *John Bill* and *Christopher Barker*,
Printers to the KINGS most
Excellent Majesty, 1662.

The Lord Archbiſhop of Canterbury's *Letter to the Lords the Biſhops within his Grace's Province.*

AFter my hearty Commendations. I have lately received Letters from His Majeſty, wherein He takes notice of the continuance and increaſe of ſome bold Abuſes and Extravagancies in the Church, eſpecially in Preachers, notwithſtanding His great Indulgence uſed towards them: And foreſeeing the miſchief and inconveniencies likely to enſue thereupon, if not timely prevented and repreſſed, Hath out of His Princely and tender Care of the Peace of the Church, ſent withal certain Directions to be ſtrictly obſerved by the Biſhops in their ſeveral Dioceſes (as by the Copies thereof which I have ſent here incloſed, your Lordſhip will more fully underſtand) And for the more ſpeedy diſpatch and eaſe in the Communication, hath been Graciouſly pleaſed to Command ſo many Copies thereof to be Printed as ſhall be needful, a proportionable number whereof will be forthwith ſent unto your

Lordſhip for your Dioceſe. Now as we cannot but with all thankfulneſs acknowledge His Majeſties Affectionate Care and Zeal in this His providing for the good and welfare of the Church, by all means which He finds may be conducible thereunto; So my earneſt deſire and hope is, We ſhall not be ſo much wanting to our own good, as not to ſecond thoſe His Majeſties Commands with the utmoſt of our endeavours; But that your Lordſhip, when you ſhall have given order for the careful diſperſing and communicating thoſe Copies, as is required, will by your diligent Inſpection, and ſerious Admonitions to you Clergy, as occaſion ſhall be offered, be able in due time to return an Accompt of the ſucceſs in the Obſervation, anſwerable to His Majeſties Expectation and Pious Deſires in this His Injunction. And ſo with my Prayers to God for a Bleſſing upon your Endeavours herein, I commit you to His holy protection, and reſt

Lambeth 23 Octob. 1662.

Your Lordſhips

Very loving Friend and Brother,

W. CANT.

LONDON:

Printed by *John Bill* and *Chriſtopher Barker*, Printers to the KING'S moſt Excellent Majeſty. 1662.